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has written from the point of view of a member of The Classical Association of the Middle West applies also—*mutatis mutandis*—to our own Association.

Taking it for granted that organization is imperative, we may turn to consider the form of that organization. For my own part I believe that we should have the following organizations:

- (1) The Classical Association of New England.
- (2) The Classical Association of the Middle Atlantic States.
- (3) The Classical Association of the South Atlantic States.
- (4) The Classical Association of the Middle West and (Middle) South.
- (5) The Classical Association of the Pacific Slope.
- (6) The Classical Association of Canada.

It will be noted that I believe that the South Atlantic States should have an Association of their own. They constitute a geographical and social unit; they have educational problems different in many ways from those that confront the rest of the country. One great advantage of any Classical Association lies in the opportunity afforded to the members of intercourse at the annual meetings (indeed some persons can see no other value, and so will not join such an association until they can see their way clear to attending the meetings). Now considerations of distance will make it impossible for most of the teachers of Classics in the South Atlantic States to attend meetings either of The Classical Association of the Middle West or of The Classical Association of the Atlantic States. Therefore the South Atlantic States should have a Classical Association of their own as soon as possible.

When the associations named above shall have all been formed and shall all have attained a vigorous life, they should be affiliated as closely as possible one with another; in spirit at least they should be federated; we should have a classical *E pluribus unum*. It stirs one's blood to think how much might be accomplished by such an array of organizations working together in intelligent cooperation, especially if it should be possible (as it ought to be), to reach, as Professor Eastman would have us reach, a statement of faith, to which all of us could subscribe, spite of individual preferences for this or that further article of belief.

C. K.

#### THE ASSOCIATION AS RELATED TO THE CLASSICS IN THE MIDDLE WEST AND SOUTH

In the classical system, as in every living institution, we have to deal with a body and a soul. The classical spirit in the land is more prevalent than the *body* has indicated. Except for the great an-

nual national meetings there has been only a latent relationship, fraternal, indeed, and congenial, but not largely manifest in a corporate sense.

Considered in this corporate sense the secondary school (in these western states we may practically say the high school) is the unit, if you please, of the classic system. In proportion as the classical spirit in these schools is positive, virile, and prevalent the possibility exists of numerical and qualitative strength in the student body of the college and the university. To be sure, upon the higher institutions rests the responsibility of keeping that spirit vital and a-fire, but after all, back of the most efficient and well-equipped college faculty is the annual infusion of the classical element from the secondary school. The time allotted to this paper does not allow of statistics or extended arguments. Fortunately the subjects needs neither. The important thing is that we consider the significance of the fact, frankly and determinedly. In the myriad towns of the states represented here, classes are being constantly conducted through the vicissitudes of the wars in Gaul, the political career of Cicero, and the wanderings of Aeneas. Some of this work is being done by teachers with no special enthusiasm or aptitude for their work, in a manner purely perfunctory; others are inspired with a love for the subject, and are teaching it by preference and choice; some in addition to this are thoroughly equipped in the way of preparation and pedagogical method, and are turning out annually large classes, finely trained, and eager for larger fields in Latin and Greek.

These teachers, almost without exception, are holding their own, stemming the tide, against a prevalent and insistent prejudice on the part of the community, and very possibly of the school board, in favor of what it is pleased to call the practical, as over against what it is likewise pleased to call the ideal, or in plainer terms, the fad. The belief in the efficacy of the sciences, political economy, history, and mathematics has a firm hold upon the parents, that is, upon the community; the Classics are rated with painting, drawing, and music, though yielding by no means so tangible results.

Now, it is this great community, say what we will, upon which the future interests of classical study depend. The university can not inject and infuse its own classical spirit (if it has it) down through the masses or through the communities. The prejudices of the great American community are simply not accessible to the recognized representatives of classical power. Indirectly, and through alumnal influence, the university may send the Attic savor through the community; the community may reach the point of indifference or acquiescence in regard to Latin and Greek; but ultimately, whether the community be friendly, tolerant, or frankly hostile, the teacher of these languages in the high

school is the one who must make good their claims to recognition. Here is the unit of the classical system, and in any solution of the problem of greater efficiency through combination, correlation, and concert of action, it must be definitely reckoned with.

This Association loses by far the greater part of its efficiency if it is an association only, and not an organism. There ought not in these twenty-two states to be any detached item of potential classical value or service. The individual isolated power of Latin teacher and Latin school is insignificant; the combined responsive contributory power would be immense. The Association need not greatly concern itself with regard to the interest and co-operation of the college contingent—that is assured. But the high school classical teacher, not generally and collectively, but individually, must be made a sympathetic and co-operant part of the system.

At this point, before the consideration of a practical step toward perfecting a co-ordination in a corporate sense, a question arises that has to do with the spirit of classicism.

One of the most perplexing and often discouraging features of the subject is the diverse views that are held, even by the high priests of classicism, of the real purposes and value of the study of Greek and Latin. The assertion is made with confidence that if six high authorities were chosen at random and asked to make definite exposition of their views on the reasons, aims, purposes and justification of the subject to which they have devoted their lives, the differences would be bewildering, and the points of coincidence comparatively few. If this is true, the situation in the high school is not likely to be better. In fact, one of the weakest joints in the classical system is the lack, on the part of the high school teacher, of a corroborated reason for the faith that is in him. His task is publicly to make good on a thesis that is stated in ambiguous terms. He can not be supposed to wage the most successful conflict when he does not know the grounds of the battle. He can not adequately lead his pupils up to the boundaries of a promised land of which he has only a half-conception, and in which he has only a half-faith. In the one-time struggle for standing room between the sciences and the Classics a halt has happily been called, and at least the semblance of an adjustment and reconciliation exists; but the antagonism of the masses continues—the masses from the midst of which come the Latin and the Greek students—and it is the antagonism of the practical, concrete-loving community that the high school teacher has to face.

Upon no subject in the school curriculum has there been centered so fierce and insistent a fire as upon the Classics. The classicists have not always faced the fire squarely; they have made concessions, have shifted ground, have yielded vantages, have

resorted to flank movements. The attack, if not always organized, has been definite and direct; the defense, however strong in individual instances, has been often halting, timid, desultory.

The actual work of instruction may be superior, the preparation unexceptionable, the spirit fine to a fault—but the integrity of purpose is lacking. It is not merely that at the close of his high school course the student can not tell what it has all been for, or see it in its oneness; the teacher himself is quite likely to be as completely at sea.

The same difference of viewpoint, the same shifting of direction, the same compassless steering, exists throughout the whole scheme of classical endeavor. As surely as the corporate units need to be co-ordinated into a whole, so surely the classical spirit needs *definition and certainty of utterance*.

We need a CREDO for the Classics. Not that all will ever agree upon details of values and purposes; but if Latin and Greek have any more than a half-right in our school and college courses, there must be certain common, certain elemental values and purposes upon which there may be unanimous agreement and concerted insistence. A common denominator ought to be found, expressed, and emphasized. An enormous amount of effort, now random and futile, can be concentrated and economized and made to work untold good for the Classics.

The thing that we believe in needs formulation and definite utterance; not sporadic papers and articles merely, but something that shall be agreed upon as in the nature of a gospel; something that shall not restrict variant belief nor hamper individual initiative, but something on which we may unite, and which, for fundamentals, shall be authoritative.

The two points emphasized, then, are, in a corporate sense, more complete union of the component parts; and in an inspirational sense, a sure and articulate expression of a *raison d'être* for classical study.

For the first time in the history of classical work in America agencies exist whose influence over an extensive territory may nearly amount to authority in purposes, and whose *sententiae* may reach informatively and directly to the units of classical endeavor and gather them respectively into nervous and corporate wholes. These agencies are the co-ordinate Classical Associations of the Middle West and South, of the New England States, and of the Atlantic States, with special reference, so far as our purposes are concerned, to the first mentioned.

The American Philological Association, to be sure, is more extensive in geographical reach, but from its very nature of devotion to the matter of research and productive scholarship it can not be largely concerned with systematic organization or administrative details. The more local organizations, even when grown to the conspicuous propor-

tions of the Classical Conference at Ann Arbor, do not, and doubtless have not had it in mind to, attract large numbers of teachers from wide areas to co-operation.

The Classical Association is uniquely fitted to perform a peculiar work—a work that neither type of organization just mentioned could do. It is influential in character, catholic in purpose, extensive in scope. It is a-fire with the classical ardor. It maintains in just libration the interests of secondary and of higher work. It comprehends the extremes of classical study and instruction, from the processes of imparting the elements to the processes of original research. It has demonstrated its power of attaching an interested and co-operative membership, and of reaching and holding and increasing that membership through a live medium. It now has in assemblage all the latent powers of a complete organism, ready for correlation.

It would be an unforgiveable blunder to allow these splendid conditions to remain stationary. It is the psychological moment to do more. The practical possibilities of the Association have been demonstrated. The stubborn details of the making and the publishing of the Journal as the exponent of it have been successfully executed. The Association and its exponent are *facts*. The early pioneer work is done. It is a matter for congratulation to note how justly the Association has worked out its intentions and how faithfully the editors of the Journal have reflected them.

Sixteen hundred members up to date! This means 1600 of the most active, wide-awake teachers of the twenty-two states. The greater number of these are engaged in secondary work. This is as it should be. They represent the great body of classical students, the body from which the university classes are replenished. The Journal has been an inestimable factor in cementing the interests of various grades of the work. The success of the Association has greatly depended upon this community of interests. The balance of interests has been well preserved in the Journal.

A point just here worthy of emphasis is the importance of maintaining the secondary work *strong* in the Journal. From a purely practical standpoint it is the Journal, not the Association, that appeals to the greater number of members, and that means the teachers in the secondary schools. They are looking for the practical, the helpful thing. The Journal must be kept, as it has proved, a *working tool* for them. Let it keep its due share of space for learned discussion, but let it be the *live wire* of communication to the great teaching force that so largely represents its membership. Keep the Journal in close touch with the Latin and Greek work in the public school. The Association itself is a power, but its force and effect can not be driven into the thou-

sands of channels through the Middle West and South without the aid of the Journal as a medium.

With the present conditions of success the time seems now ripe for a forward effort that shall secure what has been gained, and at the same time shall enlarge and unify the Association.

First, there should be a closer amalgamation of forces. The membership is numerous and generally loyal, but it is still largely disintegrated. Probably a great majority of the membership is held together through the medium of the Journal alone. The present membership, as completely as possible, ought to be taken into a partnership. All should be put in the attitude, not merely of recipients or patrons, but of participants. Every item of classical sentiment and influence in our area ought to be conserved, unified, vitalized.

In accordance with what has been said, two recommendations are hereby submitted:

First, that a constitutional amendment be adopted authorizing in each state the organization of a state auxiliary Classical Association, or chapter, consisting of the members of the general Association in that state, and the provision for an annual meeting of those members. The same benefit of personal contact that is gained in the general association will be gained in corresponding degree in the states, the possibilities of that personal contact will be multiplied, and the sense of affiliation will be increased. Such meetings can be arranged to occur at the time of the regular annual state meeting, when a large proportion of the membership will naturally be gathered together, and this auxiliary meeting can be made a live force in the state.

The first recommendation just detailed looks to the making the Association more nearly organic in a corporate sense.

The second is suggested and forced by the fact of the division and diversity of aims referred to above. For anything like efficient and concerted results there ought to be some definite common doctrines and beliefs as to the purposes of classical study on which all our membership may practically agree. A common classical creed can be formulated none too soon. A thoroughly representative commission ought to be appointed at this session to consider all that is involved in the directive force of classical teaching, of the real purposes and aims of classical study, of its immediate and ultimate values, not only for the guidance of the younger teachers, but for the veterans as well, something that shall serve in practice as a gauge and in principle as an inspiration. The decisions of this commission should be reported for discussion and adoption at the next annual meeting, and there met, for the purposes of the general good, in the frankest spirit of compromise.

These two recommendations embody, as it seems to the writer, the two logical next steps in the way

of progress, not only of the Association, but of classical propaganda.

For this we need the enthusiastic spirit in full measure. The Classics may not, perhaps, recover their old-time prestige. There is not likely to be a repetition of former conditions; but their old-time values may remain and may be adjusted to the electrical present conditions—may be recognized as a force needed and to be reckoned with.

The classical spirit may live as a quiet, pervasive force, actuating a chosen few with peculiar aptitudes, finding a random and listless expression in individual utterance and in meetings more or less aimless and disconnected; or it may be asserted with all the vital energy and momentum of a united purpose.

In all that has been said the importance of the recognition and affiliation of the secondary school has been purposely emphasized. There is no thought of the abatement of the college or the university interest in the slightest degree. Among these the federal spirit is more nearly assured and will care for itself. But if the Classical Association of the Middle West and South can gather together and inspire with concerted purpose, not only the higher institutions, not only the larger secondary schools, but all the present myriad disunited secondary classical forces, it may rightly become the *nerve-center* of a classical organism whose ultimate influence it is not easy to compute.

The scheme of the larger, closer federation admits of no *fastidium*. There is no item in the classical system that is common or vulgar. The first declension is as worthy of respect as the thesis of the graduate. Neither are we to be ashamed of a healthful zeal for a systematic promotion of classical interest. A right enthusiasm is wholly decent, wholly laudable, and, at the present crisis, imperative. There must be no fear of a compromise of scholastic dignity in promotion. The Greek was more than searching and analytic, more than correct and calm; he was thrilled to the nerve-tips with a holy enthusiasm for expression, and his utterance was an evangel. To-day it is not enough, in the warring elements of the scholastic world, for classicism to maintain a dignity and self-containment, much less a complacency. It is not enough on the one hand to find a calm in the lotus-dream of a personal experience, nor on the other hand to consume all its energies in minute points of research.

There must be no shame in an executive enthusiasm that asserts the efficacy of the Classics even in an utilitarian age—that believes that there is still room for the Greek godhood even on the western prairies, and that is fondly confident that the classic spirit, though captive, may still lead captive its savage conqueror.

F. C. EASTMAN

STATE UNIVERSITY OF IOWA

## REVIEWS

Beginner's Greek Book. By A. R. Benner and H. W. Smythe. New York: American Book Co. (1906). Pp. xv + 391.

This book is prettily and neatly bound, the paper is of good quality and pleasing whiteness, the typography is clear and fresh looking, the plates and illustrations are well done; the volume is thus altogether attractive in appearance.

Within the covers are found sixty lessons followed by 124 simplified lines from the *Anabasis*, summary of forms and syntax, and vocabularies.

Each lesson consists of grammar and syntax, vocabulary ranging from six to fourteen words, an average of about fourteen Greek sentences to be translated into English and three to five English sentences to be rendered into Greek. The Greek sentences are disconnected and are intended to afford practice in the grammatical and syntactical principles involved in the lesson. The English sentences are intended to be translated in class without the aid of the book, and are, therefore, short and few. A few lessons, where the conjugation of verbs is presented, have also an exercise on verb forms to be located and translated.

The following will give an idea of the order in which the grammar is considered. The present indicative active of *-ω* verbs occupies the first lesson. This is followed by the imperfect, future and aorist indicative, the other tenses being reserved until much later. The *-ο* declension appears before the *-α* nouns. Adjectives of these two declensions are taken up in the ninth lesson, but adverbs and the comparison of adjectives are withheld until lessons 35 and 37 are reached. Personal, demonstrative, interrogative and indefinite pronouns appear respectively in lessons 10, 15, 21. The consonant declension is introduced in lesson 18. Lessons 22, 24 and 29 deal respectively with the subjunctive, optative and imperative and some of their uses. So far the active voice only is presented. We find the middle voice in 30 and the passive in 39. The perfect and pluperfect tenses in all voices do not appear before lesson 44. Contract nouns and verbs are suppressed until the fiftieth lesson. The last five lessons are devoted to *-μι* verbs. Lessons 16 and 49 are in the nature of reviews.

The dual is given throughout so that the teacher may teach it or not, as he sees fit. But there are some omissions, such as the verb *κάθηναι*, the perfect subjunctive form *λελύκω*, the perfect optative form *λελύκοιμι*, the 'Attic' second declension, some contract nouns such as *ὄστρον*, the adjectives *χαρῆς* and *μᾶς*, and the nouns *ναῦς*, *κέρας*, *Ἡρακλῆς*, *Ζεὺς*, and *νεανίας*. The forms of most of these are given in the Summary of Forms, where the teacher can select as many of them as he thinks necessary.

The omission of a paragraph of connected Greek